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*Polysyllabic Roots with Initial P in Tagalog.*—By WILLIAM  
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IN Tagalog, the principal dialect of the Philippine Islands, as in the other Malayo-Polynesian languages, roots are mostly dissyllabic, as e. g., *búhay* 'to live,' *káin* 'to eat,' *inúm* 'to drink,' *súlat* 'to write,' etc. Roots may be used as words without change or may be combined with particles to form derivative nouns and verbs. A large number of nouns and practically all verbs consist of a combination of root and derivative particles, but in all cases the root is very readily recognized, as in *kahádian* 'kingdom' from *hádi* 'king' with prefix *ka* and suffix *an*, *sumúlat* 'to write' from *súlat* with the infix *um*, and *magladó* 'to play' from *ladó* 'to play' with the prefixed particle *mag*.

While the great majority of roots in Tagalog consist of two syllables, there are quite a number of three or more syllables. In some cases, these polysyllabic words are loan-words, mostly from Sanskrit, as e. g.: *palibhása* 'since, seeing that,' from *paribhāṣā* 'sentence'; *antála* 'to interrupt,' from *antarā* 'an interval'; *doloháka* 'to give a false interpretation,' from *drōhaka* 'a traitor'; *halagá* 'price,' from *argha* 'price'; *salantá* 'beggar, mendicant,' from *śrānta* 'ascetic'; and *sam-palatáya* 'to believe,' from *saṃpratyaya*.<sup>1</sup>

In a number of other cases, these polysyllabic roots are due to the derivative processes of the language, as reduplication of the root and combination with particles. Polysyllabic roots which are due to reduplication are, generally speaking, of four kinds: (1) Those with reduplication of the first syllable of the root, as e. g.: *luláki* 'man' or 'male,' which is a reduplicated form of *laki*, which in Tagalog means 'great' or 'large' and in Bisayan is the ordinary word for 'male'; and *dalawá* 'two,' which is the reduplicated form of *lawá* or *dawá*, as is shown by Malay *dua*, or the usual form in the various Polynesian

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<sup>1</sup> Cf. Dr. Frank R. Blake's paper on *Sanskrit Loan-Words in Tagalog*, in the Johns Hopkins University Circulars, vol. xxii, No. 163 (June, 1908), pp. 63-65.

dialects, *lua* or *rua*. For the interchange of *d* and *t* compare above, pp. 165, 175. (2) Those with reduplication of the last syllable of the root, as e. g.: *bulakldák* 'flower,' which occurs in Bisayan in the unreduplicated form *bulak* with the same meaning. (3) Complete reduplication of the root, as *bagaybágay* 'things of different kinds,' from *bágay* 'thing.' (4) A peculiar kind of reduplication, which consists in adding a syllable at the end, made up of the first part of the first syllable of the root and the last part of the last syllable of the root, as e. g.: *dagasdas* 'to do something in great haste,' which seems to be derived from a simple root *dag'ás* 'to call in haste,' by adding the syllable *das*, composed of *d*, the first part of the first syllable, and *as*, the last part of the last syllable, of the root *dag'ás*.

The origin of a number of polysyllabic roots from simpler roots, as e. g.: *bihída* 'rarely'; *dióna* 'a Philippine wedding-song' or 'drinking-song'; *sugápa* 'a little net'; and *tangháli* 'midday,' is not clear, but the majority of those beginning with *p* are really nothing but dissyllabic roots with verbal prefixes, which in turn have come to be regarded as simple roots, as e. g.: *paágá* 'to rise early,' from *ága* 'to dawn'; *pakimatyág* 'to listen,' from *matyág* 'to listen'; *pamónó* 'to commence,' from *pónó* 'beginning'; and *pangáko* 'to vow, promise,' from *áko* 'security.' This seems to be shown by the way in which the tense-stems are formed.

In the active voice, the infinitives of most verbs, with the exception of those of the *um* class, where the verbal particle is sometimes infix, are formed by prefixing a verbal particle, which may be either monosyllabic, as *mag* or *man*, or dissyllabic, as *maki* or *magpa*. Such infinitives are e. g.: *magladó* 'to play,' *manlibák* 'to jest,' *makisakáy* 'to embark with,' and *magpasalámat* 'to thank.' The preterite of these verbs is made by changing the *m* of the infinitive to *n*, e. g., *nagladó* 'he played,' etc. The future and present of the verbs with monosyllabic particles are formed by reduplicating the first syllable of the root in these infinitive and preterite forms respectively. For example, from the inf. *magladó* is made the fut. *maglálaðo*, and from the pret. *nagladó*, the pres. *naglálaðo*. The present and future of verbs with dissyllabic particles are formed by reduplicating the second syllable of the prefix, instead of the first syllable of the root. For example, from

the inf. *makisakáy* and pret. *nakisakáy*, the fut. *makikisákay* and pres. *nakikisákay* are formed. In other words, the general rule is that the future and present are formed by reduplicating the second syllable of the infinitive and preterite; in the case of monosyllabic particles, the second syllable being the first syllable of the root, and in the case of dissyllabic particles, the second syllable of the particle.

The passive, which is far more common than the active and which in fact may be said to be the most usual form of the Philippine verb, is of three kinds, characterized by the particles *in*, *i*, and *an*. The infinitives of these three passives are made by changing the *m* of the active infinitive to *p* and suffixing *in*, prefixing *i*, or suffixing *an* respectively, except in the case of the *um* class referred to above, where the passive particles are added directly to the root. For example, from *magladó*, we have the three forms *pagladóin*, *ipagladó*, and *pagladóan*. The preterite is made by infixing the particle *in* after the initial *p* of the particle, as *ipinagladó* and *pinagladóan*. In the formation of future and present the same syllable is reduplicated, which received the reduplication in the active forms, that is to say, the first syllable of the root, when the particle is monosyllabic, and the second syllable of the particle, when the particle is dissyllabic, as e. g., *ipaglaladó* and *ipinaglaladó* from *mag-ladó*, and *ipakikihatid* and *ipinakikihatid* from *maki-hatid* 'to carry along with.'

In the case of verbs of the *man* (pass. *pan*) class, formed from roots beginning with a labial, dental, or guttural, the final *n* of the prefixes *man* and *pan* is combined with the initial consonant of the root, resulting in a simple labial, dental, or guttural nasal respectively, e. g., *mamáhay* 'to dwell' from *man+báhay* 'house,' *manuksó* 'to tempt' from *man+tuksó* 'temptation,' and *mangúha* 'to take much' from *man+kúha* 'to take.' Before roots beginning with a vowel, *n* is changed to *ng*, as e. g., *mangisdá* 'to fish' from *man+isdá* 'fish.'

The polysyllabic roots, beginning with *p*, which were referred to above, make their tense-stems as follows. From the root *panalángin* 'to pray,' we have the act. inf. *manalángin*, pret. *nanalángin* by changing *m* to *n*, fut. and pres. *mananalángin* and *nananalángin* by reduplicating the second syllable of the infinitive and preterite respectively. From the root

*pakinábang* 'to profit,' we have the pass. inf. *pakinabánjan*, fut. *pakikinabánjan*, pret. *pinakinabánjan*, and pres. *pinakinabánjan*. That is to say, the polysyllabic root is treated like the passive stem of a regular verb, i. e., like the combination of a root and verbal particle.

The apparent polysyllabic root, *panalángin*, therefore, seems to be a combination of the root *dalán̄gin* and the particle *man*, which in its passive form is *pan*, *n* and *d* being combined to form the dental nasal *n*, as in the case of the regular verb *manikit* 'to stick to' from *man+dikít*. In the same way, a large number of these polysyllabic roots may be resolved into combinations of simpler roots and verbal particles.

The roots treated in this paper are all the polysyllabic roots which are designated by Noceda<sup>1</sup> as *P* in M., i. e., the initial *p* of the root is changed to *m* to form the infinitive of the verb. In many cases, it is uncertain how the future and present of the verbs made from these roots are to be formed, as Noceda ordinarily makes no statement concerning them. It is quite possible that many simply follow the analogy of roots like *pások* 'to enter,' which makes the following tense-forms: inf. *mások*, fut. *mamások*, pret. *nások*, and pres. *nanások*. All those which are given by Minguella<sup>2</sup> as reduplicating the second syllable of the root in the present and future, are designated by (†). Of the remaining roots, those which, to judge from the examples given by Noceda under the various roots, follow the same rule, are marked (†); those which follow *pások* are marked by (||).

Of the 150 odd roots of this kind, given by Noceda, the following are plainly combinations of dissyllabic roots with verbal particles:

- † *paágá* 'to rise early.' *ága* 'to dawn' + *pa*.
- || *pakimatyág* 'to listen, hear.' *matyág* 'to listen, hear' + *paki*.
- pakiwani* 'to ask.' *wani* 'to ask' + *paki*.
- palapák* 'to split anything sidewise, to be separated or dis-jointed.' *lápak* 'to lop off the branches' + *pa*.
- || *palipit* 'to twist.' *lítip* 'ribbon, tape' + *pa*.
- palókot* 'to beat with a stick, to beat soft as pillows.' *lókot* 'to roll up the bed or the sleeping-mats' + *pa*.

<sup>1</sup> *Vocabulario de la Lingua Tagala. Reimpreso en Manila*, 1860.

<sup>2</sup> *Ensayo de Gramática Hispano-Tagala* (Manila, 1878).

*palósay* 'to loosen the hair' (of a woman). *lósay* 'to dishevel the hair' + *pa*.

† *pamagá* 'to swell.' *bagá* 'a tumor, abscess' + *pan*.

*pamáhaw* 'breakfast' or 'to breakfast.' *báhaw* 'something kept over night for breakfast' + *pan*.

*pamálong* 'a scarecrow' or 'to set up a scarecrow.' *pálong* 'to fear to enter a dangerous place' (of animals) + *pan*.

*pamantál* 'to be swollen, a swelling.' *bantál* 'to bundle up clothes' + *pan*; *mantál* 'a little swollen' seems to be a secondary root, due to a wrong division of *pamantál*.

*pamantónjan* (Appendix)<sup>1</sup> 'to sit on the edge of something high, from which one might fall.' The ultimate root seems to be *pantóng* 'a plant not growing well, because of its not having a deep root,' the verbal particle is *pan*. The -*an* is probably the nominal suffix, denoting place.

† *pamanghíd* 'to swell.' *panghíd* 'to swell' (of the nerves) + *pan*.

*pamangsá* 'to boast, brag.' *mangsá* 'boasting, to praise' + *pan*.

*pamítig* 'contraction of the tendons.' *bítig* 'to contract the tendons' + *pan*.

*pamítin* 'fish-hook, to fish.' *bítin* 'to hang or suspend anything by a cord in the air' + *pan*.

*pamogsó* 'chorus or refrain to a marriage-song.' *bogsó* 'to discharge rain with force from the clouds'; metaphorically, 'to vent anger' + *pan*, the point of comparison being the volume of that which is discharged, whether rain or anger, etc.

*pamoktó* 'swelling of the eyelids, to swell.' *moktó* 'eyes swollen from weeping, sleep, or smoke' + *pan*.

*pamónó* 'to commence.' *pónó* 'beginning' + *pan*.

*pamóok* 'to cut or hack in fighting; to cut one another, to cut many.' *boók* 'to kill by beheading' + *pan*.

† *pamos'ón* 'urinary disease, to suffer from it.' *pos'ón* 'the hypogastric region' + *pan*.

*pamoybóy* 'to relate something from the beginning.' *boybóy* 'to relate something from beginning to end' + *pan*.

*pamóyok* (cf. *pamóok*) 'to cut off the head.' *póyok* 'to behead' + *pan*.

<sup>1</sup> Noceda, *op. cit.*, pp. 363-417.

*panagál* 'hard work; to sail with the wind against you.' *tagál* 'tenacity, firmness' + *pan*.

*panágas* (Appendix) 'to ebb.' *tágas* 'to ebb' + *pan*.

† *panaghóy* 'to sigh, groan.' *taghóy* 'to breathe with force' + *pan*.

† *panahón* 'to cultivate palms on another's land; to lodge in another's house.' *dáhon* 'leaf' + *pan*.

† *panálig* 'to hope, trust in.' *sálig* 'confidence, trust' + *pan*.

† *panambítan* 'to lament with dirges.' *sambítan* 'dirge' + *pan*.

*Sambítan* is derived from the root *sambít* 'to sing a dirge,' combined with the nominal suffix *an*; cf. *pamantóngan* above.

† *pananálo* 'to conquer.' *tálo* 'victory' + *pan*. Minguella gives the root as *panálo*; the form given by Noceda is probably the verbal noun.

*paníum* 'to penetrate' (of water). *tiyím* or *niyím* 'to ooze, leak' + *pan*. The difference between *-iim* and *-iyim* seems to be simply orthographic.

† *paniín* 'to prop with the hand.' *tíin* 'to prop one's self on hands and feet in order to rise' + *pan*.

*paníling* 'to be like anything which the mother has seen at the time of conception' (of a baby). *níling* with the same meaning + *pan* or *pa*.

† *panimdíim* 'to think.' *dimdíim* 'to think' + *pan*.

*panólong* 'to aid another to gather rice.' *tólong* 'to aid' + *pan*.

† *panolóyan* 'an inn.' *tolóyan* 'a lodging-place' + *pan*; *tolóyan* is derived from *tóloy* 'to lodge,' by the addition of the suffix *-an*, denoting place; cf. *pamantóngan*, p. 291, and *panambítan* above.

† *panóod* 'to look at with pleasure.' *nóod* 'to look at that which gives pleasure and recreation' + *pan* or *pa*.

*panotsót* 'to pipe,' 'a pipe or flute.' *sotsót* 'a pipe' + *pan*, or perhaps a denominative from the noun *panotsót* 'pipe or flute,' formed with the nominal prefix *pan*, denoting instrument, as in *panúlat* 'pen' from *súlat* 'to write.'

† *panóyo* 'to serve at the pleasure of another.' *sóyo* or *súyo* 'to serve' + *pan*.

*pangóhás* 'boldness, courage; to dare, venture.' Probably from *dahás* or *tahás* 'brave' + *pan*. We should expect *panahás*.

The guttural nasal is probably due to some analogical influence. Cf. *pan̄giboghó*, p. 298.

† *pan̄gáko* 'a vow' or 'promise.' *áko* 'security' + *pan*.

*pan̄gálo* 'swelling of any part of the body.' *n̄gálo* 'pain in the body or bones through fatigue' + *pan* or *pa*.

*pan̄gabalbaybáy* 'to sail cautiously, to coast' is derived from *baybáy* 'seashore,' compounded with the element *halo*, which is often prefixed to roots composed of two identical syllables, as *halobaybáy* 'a little sardine,' and *halokipkip* 'to cross the arms on the breast.'

† *pan̄gámba* 'to fear, suspect.' *gambá* 'to fear' + *pan*.

† *pan̄ganák* 'to give birth to a child.' *anák* 'a child' + *pan*.

† *pan̄gánay* 'to be pregnant with the first child.' *n̄gánay* 'a woman who has born her first child' + *pan* or *pa*.

*pan̄gandí* 'to be in heat, to rut' (of cats). *kandí* 'to quarrel' (of cats) + *pan*.

*pan̄gánib* (Appendix) 'to fear, suspect.' *gánib* 'to be in danger' + *pan*.

† *pan̄gádap* 'to dream.' *ádap* 'to dream' + *pan*.

*pan̄gásog* 'lewd words spoken in jest.' *ásog* 'a hermaphrodite' or 'a barren woman' + *pan*.

*panghadahadá* 'to let one's self be seen by another,' which seems to be a combination of *pang* and *hadahadá*, is simply a combination of *pan* and *hadahadá*, the reduplicated form of *háda* 'to put one's self in a conspicuous position.' *Pan* with *háda* would be contracted to *pan̄gáda*, and with the reduplication of the root we should expect *pan̄gadahadá*, but we have *panghadahadá* instead. The *h* immediately following the guttural nasal is probably retained because of the influence of the *h* in the second part of the reduplication.

*pan̄gibangbáyan* 'to travel, go on a pilgrimage' consists of the phrase *ibáng báyan* 'other town' from *ibá* 'other' and *báyan* 'town,' joined by the ligature *ng*, combined with the particle *pan*, the combination *ibáng báyan* 'other town' being treated as a simple root. Noceda gives the root *n̄gibangbáyan* and refers it to the *ma* class, but this is simply due to the wrong division of some such form of *pan̄gibangbáyan* as the act. pret. *nan̄gibangbáyan*, *na* being regarded as the particle.

† *pangíki* 'to tremble of cold or weakness.' *nğíki* 'cold, to tremble of cold' +*pan* or *pa*.

*panğilin* 'to abstain from things forbidden in worship.' *nğiling* 'to celebrate a holy day, to keep Sunday or vigils' +*pan*. We have here an interchange between final *ng* and final *n*, such as we have in the case of the ligature *-ng*, which sometimes becomes *-n*, e. g. *bádo-ŋg* *castila* and *bádo-n* *castila* 'Spanish shirt.' Cf. also the ligature *na* with the cognate Bisayan *nğá*.

† *panğimi* 'to be asleep' (of the body or any part of it). *nğimi* 'to cramp, fall asleep' (of arm or foot) +*pan* or *pa*.

*panğisig* 'an attack of an enraged man.' *kísig* 'strong, valiant' +*pan*.

*panğita* 'to hunt for something.' *kítá* 'to see' +*pan*.

*panğólag* 'to be restless' (of an animal). *nğólag* 'to have the hair dishevelled or feathers ruffled' +*pan* or *pa*.

† *panğóling* 'to retract a promise.' *nğóling* 'to retract a promise' +*pan* or *pa*.

*panğólo* 'to put the hands over the head.' *nğólo* 'to join one's hands over one's head' +*pan* or *pa*.

† *panğóna* 'to go before to point out the way, to begin anything.' *óna* 'first, beginning' +*pan*.

† *panğósap* 'to speak.' *ósap* 'to speak' +*pan*.

† *pangyádi*<sup>1</sup> 'to be able.' *yádi* 'to finish' +*pan*.

In a number of cases, the root, which is combined with the verbal particle to form the polysyllabic root, contains itself more than two syllables. These, as a usual thing, can not be reduced to anything simpler, but in a few cases they may be referred to a dissyllabic root.

*palabusákit* 'to work with effort.' *labusákit* 'to put firmness in any work' +*pa*. Cf. *sákit* 'sickness, trouble, work.'

*palakáya* 'any instrument for fishing; to fish.' *lakáya* 'to fish' +*pa*.

† *patmolápol* 'to bedaub the outside of a vessel, as with pitch.' *polápol* 'to stain' +*pan*.

† *patmongkáhi* 'to incite, provoke.' *pongkáhi* 'to incite to quarrel' +*pan*. Cf. *pongká*, which has the same meaning.

<sup>1</sup> *Pan* becomes *pang* before the semi-vowel *y*, but *ng* does not begin the second syllable as in the case of *nğ* before a vowel.

The root *monkáhi* (<\**mongkáhi*?) is probably due to a wrong division of *pamongkáhi*.

*panagipús* 'to be very hot, to heat one's self, to consume.'

*tagipús* 'a dry or rotten log consumed in the fire'+*pan*.

*Tagipús* seems to be a combination of some root with the prefix *tagi*. Cf. the following root.

†*panagisúyo* 'to subject one's self to the dominion of another.'

*tagisúyo* 'to subject one's self to the will of another'+*pan*.

*Tagisúyo* seems to be a combination of a prefix *tagi*, which occurs in Bisayan (e. g., *tagibanua* 'inhabitants of the country,' from *banua* 'country'); cf. *súyo* 'to subject one's self to the dominion of another,' and *talasúyo* 'subject to the will of another.'

*panalandák* 'to make the hair stand on end.' *talandák* 'to put

forth an erect sprout'+*pan*. Cf. Malay *landak* 'porcupine.'

*panalángin* 'to speak, to pray.' *dalángin* 'to ask for favor'+

*pan*. *Dalángin* seems to contain an infix *l* element, such as occurs in Bisayan;<sup>1</sup> cf. Bisayan *dangín* 'to offer anything to God or the devil.'

*panalíma* 'to obey, taking great care of that which is ordered.'

*talíma* (with infix *li*, cf. preceding root) 'to impress something on the mind'+*pan*. Cf. Bisayan *tama* 'to raise the voice, to say anything in a loud voice in order that what is said may be well understood.'

†*panayintím* 'to penetrate, saturate.' *taimtítm* (Appendix)

'to penetrate'+*pan*.

*panhiningá* 'to clean the teeth; a toothpick.' *hiningá* 'toothpick'+*pan*, without the assimilation of *n* and *h*, and the resulting *n̄g*.

†*paniklohód* 'to kneel on the ground.' *tiklohód* 'to kneel on the ground'+*pan*. Cf. *lohód* with similar meaning.

†*paningkayád* 'to sit down on the haunches.' *tingkayád* 'to sit down on the haunches'+*pan*.

†*paniwála* 'confidence.' *tiwála* 'confidence'+*pan*.

*pangalaták* 'to rattle castanets with the tongue.' *nalaták* 'to beat castanets with the mouth'+*pan*. In *pan̄galaták*,

<sup>1</sup> Cf. Zueco, *metodo . . . para aprender . . . un idioma cualquiera adaptado al bisaya*, Manila, 1871, p. 146.

we have the guttural nasal for the simple nasal, as in *panĝahás*, p. 292.

*panĝalatáat* 'to resound.' *alatáat* or *kalatáat* 'echo' + *pan*.

† *panĝalídang* 'leanness, lankness.' *nĝalídang* 'leanness, to be skin and bones' + *pan*.

*panĝalogtíng* 'to chatter with cold' (of teeth). *nĝaloktíng* 'sparks,' 'to rattle or chatter' + *pan*.

*panĝalokabkáb* 'to separate.' *kalokabkáb* 'to separate' (of the mortar in a wall) + *pan*. Cf. Bisayan *kabkab* 'to scrape or scratch earth or anything else with the hands.' The prefix *kalo* is similar to the prefix *halo*, cf. *panĝalobaybáy*, p. 293.

† *panĝalokípkip* 'to cross the arms on the breast.' *halokípkip* 'to cross the arms,' etc. + *pan*. The root occurs also as *panhalokípkip*, without the assimilation of the *n* to the *h* of the particle, resulting in the guttural nasal *nĝ*. For the prefix *halo*, cf. *panĝalobaybáy*, p. 293.

† *panĝanínó* 'to look at one's self in a mirror.' *anínó* 'image' or 'to look at one's self in a mirror' + *pan*.

† *panĝanyáya* 'to speak ill, to blame.' *anyáya* 'to harm' + *pan*.

† *panĝayombabá* 'to be sad.' *nĝayombába* 'to put the chin on the palm of the hand' + *pan* or *pa*.

† *panĝayopápa* 'to be humbled or abased.' *nĝayopápa* 'to humble one's self' + *pan* or *pa*.

*panghaláyi* 'to affront any one.' *haláyi* 'to hate any one' + *pan*, with the change of *n* to *ng* but without loss of *h*.

*panghingóha* 'to be offended by taking to one's self what is said to another.' *hingóha* 'to be offended' + *pan*; the *n* of the particle is treated as in *panghaláyi* above. Cf. Tagalog and Bisayan *kóha* 'to take.'

† *panĝimbólo* 'to be envious of another's good fortune.' *nĝimbólo* 'jealousy' + *pan* or *pa*.

† *panĝimorlót* 'to rebound, as a ball.' *nĝimorlót* with same meaning + *pan* or *pa*. Cf. *orlót* 'to rebound, as a ball.'

*panĝinó* 'to submit.' *pan* + a root \**gino*, cf. *ginóo* 'grand lady.' Connected also with *panĝinón* 'lord.'

† *panĝológi* 'to sustain a loss in that which one administers.' *nĝológi* 'a loss in trade' + *pan* or *pa*.

*panĝoyápit* 'to avail one's self of an opportunity.' *kuyápit* 'to seize anything with hands and feet' + *pan*.

There are a number of these polysyllabic roots, which seem to be a combination of simpler roots and verbal particles, the simpler root of which is apparently not found in Tagalog but occurs in Bisayan or Malay, viz:

† *pakinábang* 'to profit' is made up of *paki* and *tábang*, which in Bisayan means 'to aid, to favor.' We should expect *pakitábang*, but after the particle *maki* (passive *paki*), certain roots, beginning with *b*, *p*, *s*, *t*, undergo the same phonetic change in combination with the particle as is characteristic of the *man* class (cf. p. 289). For example, from *balíta* 'news' (=Sanskrit *vārttā*), we have *makimalítā* 'to ask for news,' just as we have *mamáhay* 'to reside' from *man* and *báhay* 'house,' and from *sósó* 'to suck,' we have *makinósó* 'to ask for suck,' just as we have *manuksó* 'to tempt' from *man* and *tuksó*.

*palaták* 'to sow at intervals and without order.' Perhaps a combination of *latak* with *pa*. Cf. Malay *latak* 'to put, lay, place, set, set down' and Tagalog *paták* 'a drop of any liquid,' or 'to drop.'

*palatimpó* 'to sit down on top of the heels, as women are wont to do.' Probably a denominative verb from a noun compounded of a root *\*timpó* (cf. Malay *timpuh* 'to sit with the legs under one') + a prefix *pala*, which is often used to form derivative nouns, as *palainúm* 'drunkard' from *inúm* 'to drink.'

*palumpákan* 'to sit down on something high and narrow.' Perhaps to be connected with Malay *umpak* 'base, foundation, pedestal, stand.'

*pamáhid* 'to clear one's self of guilt.' *\*páhid+pan*, cf. Bisayan *pahid* 'to clean, purify.'

*panagáñas* 'to flow or ebb.' A root connected with Bisayan *tagáñas* 'to leap or dash, as water in a spring'; *taganás* 'a shallow river, rivulet, or pool'; or *dagáñas* 'the noise of a breaker on the seashore' + *pan*. Cf. also *panágas*, p. 292.

† *panáog* 'to descend by means of a ladder' (the ordinary word used for leaving the house, since most Philippine houses are set on posts and reached by a ladder). *\*náog+pa*, cf. Bisayan *naog* 'to descend.'

† *panimpoöhó* 'to sit down with the knees on the ground and the feet on the buttocks' (said of a woman). *timpohó* 'to sit

down on the heels' + *pan*. *timpohó* is doubtless a lengthened form of \**timpó*.

† *panógot* 'to guide.' Cf. Bisayan *panogot* 'guide, chief, commander; to guide,' from *sogót* 'to obey' + *pan*.

† *panólos* 'perfect fulfilment of another's will.' \**tólos* + *pan*, cf. Malay *tulus* 'sincere, true, trusty, loyal, faithful, sincerity, fidelity, trust, reliance.'

*panŷadyí* 'to pray.' \**kadyí* + *pan*, cf. Bisayan *kadyi* 'to pray.'

Some of these polysyllabic roots seem to be made up of simpler roots with certain particles, not recognized as such by the Spanish Tagalog grammarians, as *panag*, *pani*, and *pana*. Of these, *panag* and *pani* are found as verbal particles in Bisayan. The verbal particle *panag* seems to occur in † *panag-ádaw* 'the time in which a thing is done,' in which the word for 'day,' *ádaw*, is clearly the root. To this same class in all probability belong † *panaghíli* 'to envy' from *híli* 'envy' and † *panagáno* 'to dedicate, offer, pray,' from *anó* 'what?' or 'something.' *Panagosílaw* 'spectacles, to put the hand over the eyes to look at the sun,' from *sílaw* 'to dazzle' (of the sun) and *panangkaláw* 'to lean the body against the window-frame,' from *kaláw* 'something flexible,' are probably to be referred to this class.

The particle *pani* appears in the root *panibágó* 'to appear anew,' from *bágó* 'to do something anew.' Cf. Bisayan *paniaga* 'to eat' from *ága* 'dawn,' and *panibúut* 'to suit, be agreeable,' from *búut* 'to wish, to want.' The root † *panŷiboghó* 'to be jealous' (of married persons) seems to be a combination of the root \**boghó* and the particle *panŷi*. Cf. Bisayan *bogho* 'to be jealous.' The particle *panŷi*, however, is, in all probability, simply a modification of *pani*, which particle occurs in the related noun *panibughó* (Appendix) 'jealousy.'

The particle *pana* occurs in the words † *panagínip* 'to dream' from *gínip* 'to dream'; † *panatíli* 'to continue, to last,' from *tilí* 'to prop'; *panatólak* 'to go out of a place,' from *tólak* 'to go'; and † *panasíla* 'to sit down, crossing the legs,' from *síla*, which is identical in meaning.

There are four roots, beginning with *p*, which are examples of the kind of reduplication that we have in *dagasdás*, p. 288: *palodpód* 'to cut the tops or shoots of rice.' Cf. Bisayan *pálod* 'to peel or to husk fruit.'

*palokpók* 'garden stuff which does not grow well.' *palók* 'abstinence on account of the death of a relative.'

*palongpóng* 'to cut off the tops of trees.' *pálong* 'the crest of a bird,' or 'comb of a cock or hen.'

*payikpík* 'to press in order to contain more.' *páyik* 'to knead, to mold.'

The remaining polysyllabic roots cannot be referred with any certainty to any simpler root either in Tagalog, Bisayan, or Malay. It is to be noted that only two of these roots are given by Minguella as reduplicating the second syllable in present and future. It is quite possible that many of the other roots are not combinations of dissyllabic root and verbal particle but are simply polysyllabic roots beginning with *p*, which form their preterite and present like *pások* 'to enter' (cf. p. 290).

*pagítan* 'to be placed between.' Possibly a compound of either the particles *pag* or *pa*.

*pakiáw* 'to injure or wrong in word or deed.' Possibly a combination of the particle *pa*.

*pakiníg*<sup>1</sup> 'to listen with attention.' Perhaps *pa+kinig* or *paki+inig*.

*palakól* 'axe.' Cf. Bisayan *palakol* 'axe' (Sk. *paraśu*, 'axe'?).

*palamáta* 'bracelets of glass.' This word and Malay *permata* 'precious stone' are probably loan-words from the Sanskrit, representing *paramatā* 'excellence.'

*palanti* 'the rope or cord with which the stick which serves as a mill to extract the oil from sesame is tightened.' Perhaps a combination of the particle *pa*.

*paladák* 'to be trodden under foot of many.' Possibly a combination of *pa*.

*palasíwi* 'to sit down, crossing the legs, but with the knees low and flat.' Possibly a compound of *pala* and *siwi*. Cf. *palatimpó*.

*palisay* 'a kind of shield used in the dances.' Possibly *pa*.

*pamangsól* 'to obey.' Possibly *pa* or *pan*.

† *pamáynan* 'to look at little stones or amulets, as reliques of saints.' Possibly *pa* or *pan*.

† *pamáypoy* 'to wag the tail' (of a dog). Probably a combination of *pan* and a root \**paypoy*, connected with *paypáy*

<sup>1</sup> Spelled *pacquinigg* in Noceda, p. 225\*; *equ* is simply *k* and the *y* is a mistake, cf. the spelling *paquinig*, Noceda, p. 511, l. 21 from bottom.

‘fan’; Bisayan *paypay* ‘a fan or anything which serves to create air; to chase flies.’ Cf. the root *payápay* below.

*pamíhi* ‘to bless.’ Possibly *pa* or *pan*.

*pamíol* ‘pain in the bones’ (of him who suffers from syphilis or venereal disease). Possibly *pa* or *pan*.

*panowát* ‘to pay the acknowledgment of his freedom’ (of a slave). Possibly some root connected with *bowís* ‘tribute’ +*pan*.

†*panáta* ‘to promise.’ Possibly *pa* or *pan*.

*paniig* ‘to stick to the right.’ Possibly *pa* or *pan*.

*paniká* ‘to take root poorly because poorly sown’ (of rice). Possibly *sika* (Appendix) ‘the tender grass above the water in a field’ +*pan*.

*panikdá* (1) ‘to put things in order’; (2) ‘to speak ironically.’ Possibly *pa* or *pani*.

*panjálina* ‘to fix the fastenings of a load, which go over the shoulders and under the arms.’ Possibly a compound of *pan* and *\*alína*, to be connected with *alíma* ‘the hind quarter of an animal.’

*panjáyaw* (1) ‘to seek the enemy to kill him’; (2) ‘to divide something.’ Probably to be connected with *ágaw* (1) ‘to assail each other’; (2) ‘to carry off anything’ +*pan*.

*panjílap* ‘to be scornful.’ Possibly to be connected with *sílap* ‘to quarrel with words’ +*pan*. Cf. *panjahás*, p. 292, and *panjatalák*, p. 295.

*panjílm* ‘to twist.’ Possibly *pan* or *pa*.

*panjínláp* ‘to guard or defend one’s self.’ Possibly *pan* or *pa*.

*panjíwakyó* ‘to move the feet or legs while talking.’ Possibly *pan* or *pa*.

*panjonyápit* (Appendix) ‘that on which anything is supported or propped.’ Possibly *pan* or *pa*.

*patibóng* ‘a mouse-trap’ or ‘to set one.’ Possibly *pa*.

*patnóbay* ‘to expect, wait, go out in company with another.’

*patnógot* ‘to accompany in taking leave of one who is going.’

*payápay* ‘to call by making signs with the handkerchief or hand.’ Perhaps a modification of *paypáy* ‘fan’ under the influence of *kapáy* ‘to call with the hand or handkerchief,’ or possibly a shortened form of a root *payapáya*, which occurs in Bisayan in the sense of ‘to be moved from side to side by the wind.’ Cf. *pamáypoy* above.

*pilantík*<sup>1</sup> 'a spark of fire; to strike with finger, cane, or stick.'  
*poyapóg* 'to be tired out from sheer labor.'

In Tagalog, therefore, while for the most part roots are disyllabic, we find a number of polysyllabic roots. Some of these are loan-words from the Sanskrit, while others are due to the derivative or reduplicative processes of the language. Although there are a number of polysyllabic roots in the language, which cannot be referred to any simpler root, the great majority of all polysyllabic roots with initial *p*, as we have seen, are merely combinations of simpler roots and various verbal particles, which, for the most part, the Spanish grammarians failed to recognize as such; in some cases, because the simple root did not exist in the language, as e. g., *panáog* 'to descend,' in others, because in many cases the passive stem, i. e., the combination of a simpler root and passive verbal particle, was used absolutely as a noun and therefore came to be regarded as a root, as e. g., *pakinábang* 'advantage.'

In the present article, I have confined myself to a discussion of the polysyllabic roots with initial *p* which change *p* to *m* to form the infinitive. The study of all the polysyllabic roots in Tagalog would, no doubt, throw a great deal of light upon the morphological processes of the language and would probably enable us to explain a number of the polysyllabic roots in *p* which at present cannot be analyzed.

In conclusion, I desire to express my obligations to Dr. Frank R. Blake for many valuable suggestions and explanations.

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<sup>1</sup> The statement "*Ma. P. in M.*," given by Noceda under this root, is not entirely clear. If it simply means that the root with prefix *man* gives *mamilantik*, then *pilantik* does not belong here.